

The Lion

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An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado

THE NATIVITY OF SAINT JOHN THE BAPTIST

From *The Lives of the Saints*
By the Rev'd S. Baring-Gould (1897)

SAINTE John the Baptist belonged to the priestly race by both his parents, for his father Zacharias was himself a priest of the course of Abijah [I Chron. xxiv. 10], offering incense at the very time when a son was promised to him; and Elizabeth was of the daughters of Aaron.

The divine mission of the Baptist was the subject of prophecy many centuries before his birth. That birth, not according to the ordinary laws of nature, but through the miraculous interposition of God, was foretold by an angel, who proclaimed the character and office of this wonderful child. "Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Zacharias said to the Angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." Then the angel answering, said to him, "I

am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And behold thou shalt be dumb until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." [Luke i. 5, 25].

And now the Lord's gracious promise tarried not; Elizabeth, for greater privacy, retired into the hill-country, whither she was soon after followed by her kinswoman Mary.

And it came to pass that, when Elizabeth heard the salutation to Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost; and spake out with a loud voice, and said, "Blessed art thou among women, and blessed is the fruit of thy womb; and whence is this to me, that the Mother of my Lord should come to me? for lo! as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy; and blessed is she that believed; for there shall be a performance of those things which were told her from the Lord." [Luke i. 41, 45].

Three months after this, and while Mary still remained with her, Elizabeth was delivered of a son. The birth of John preceded by six months that of our Blessed Lord.

On the eighth day the child of promise was brought to the priest for circumcision, in conformity with the law of Moses [Lev. xii. 3]. As the performance of this rite was the accustomed time for naming a child, the friends of the family proposed to call him Zacharias, after the name of his father. The mother, however, required that he should be called John; a decision which Zacharias, still speechless, confirmed by writing on a tablet, "His name is John."

The judgment on the father's want of faith was at once withdrawn. "His mouth was opened immediately, and his tongue loosed, and he spake, and praised God."

God's wonderful interposition in the birth of S. John had impressed the minds of many with a certain solemn awe and expectation [Luke iii. 15]. A single verse in S. Luke's Gospel contains all that we know of S. John's history for the space of thirty years; the whole



period which elapsed, before we next hear of him. "The child grew and waxed strong in spirit, and was in the deserts till the day of his showing forth unto Israel" [Luke i. 80]. S. John was ordained to be a Nazarite from his birth [Luke i. 15]. A Nazarite was one who by a vow of a peculiar kind, was set apart from others for the service of God, and under the Jewish dispensation corresponded to the religious, — the anchorite, hermit, monk, or nun, — of the Christian dispensation. A Nazarite undertook his obligations either for a definite time, or for life. During the time of his consecration he was bound to abstain from every production of the vine, was forbidden to cut the hair of his head, or to approach any dead body; but, if we may quote the case of Samson, was allowed to live in the married estate. According to the Mishna, the vow of the Nazarite lasted usually thirty days, but double vows for sixty days, and treble vows for a hundred days were sometimes made. Of Nazarites for life three are mentioned in Scripture, Samson, Samuel, and S. John the Baptist.

S. John, dwelling by himself in the wild and thinly peopled region westward of the Dead Sea, prepared himself by self-discipline, and by constant communion with God, for the wonderful office to which he had been divinely called. The very appearance of the holy Baptist was of itself a lesson to his countrymen; his dress was that of the old prophets — a garment of camel's hair [II Kings i. 8], attached to his body by a leathern girdle. His food was such as the desert afforded — locusts [Levit. xi. 22] and wild honey [Ps. lxxxi. 16].

And now the long-secluded hermit came forth to the discharge of his office. His supernatural birth, his hard ascetic life, his reputation for extraordinary sanctity, and the generally prevailing expectation that some great one was about to appear — these causes, without the aid of miraculous power, for "John did no miracle," [John x. 41] were sufficient to attract to him a great multitude from "every quarter." [Matt. iii. 5].

Brief and startling was his first exhortation to them, "Repent ye, for the kingdom of heaven is at hand."

Some score of verses contain all that is recorded of S. John's preaching, and the sum of it all is repentance; not mere legal ablution or expiation, but a change of heart and life. Many of every class pressed forward to confess their sins and to be baptized. The preparatory baptism of S. John was a visible sign to the people, and a distinct acknowledgement by them, that a hearty renunciation of sin and a real amendment of life were necessary for admission into the kingdom of heaven, which the Baptist proclaimed to be at hand.

Among the Jews initiation as a proselyte was performed by circumcision, baptism, and sacrifice. Maimonides says that circumcision was instituted in

Egypt, baptism in the wilderness on the escape from Egypt, and sacrifice at the giving of the law. As thus iterating a solemn act which signified initiation into certain privileges and obligations, the act of S. John drew down on him the jealous suspicion of the Scribes and Pharisees, and they sent to demand his authority for baptizing. "Why baptizest thou, if thou be not the Christ, nor Elias, neither that prophet?" [S. John i. 4]

His answer was, "I baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." [S. Matt. iii. 11]

As a preacher, the Baptist was eminently practical and discriminating, and his earnestness convinced many. In the prophetic words of his father Zacharias, "He went before the face of the Lord to prepare his ways, by giving knowledge of salvation unto the people for the remission of their sins." [S. Luke i. 76, 77].

To the selfish and covetous he preached charity: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." To the tax-gatherers he preached rectitude: "Exact no more than that which is appointed you." To the soldiers, moderation and contentment, "Do violence to no man, neither accuse any falsely; and be content with your wages." To all he preached repentance: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." But always his exhortations to repentance were joined to a prophecy that Christ was coming to set up His Kingdom; and that He would test their works and sift them, and judge His people aright; "whose fan is in His hand, and He will thoroughly purge His floor, and gather the wheat into His garner; but the chaff He will burn with fire unquenchable." [S. Luke iii. 7, 17]

When the time for our Blessed Lord's ministry to begin had arrived, Christ came to John to Jordan to be baptized of him. "But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when He was baptized, went up straightway out of the water; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo, a voice from heaven, saying, This is My Beloved Son, in whom I am well pleased." [S. Matt. iii. 13, 17].

After this S. John seeing Jesus coming towards

him, pointed Him out to those around him, saying: "Behold, the Lamb of God, which taketh away the sins of the world. This is He of whom I said, After me cometh a man which is preferred before me, for He was before me. And I knew him not; but that He should be made manifest to Israel, therefore I come baptizing with water." And John bare record, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining upon him, the same is He which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." [S. John i. 29, 24].

With the baptism of Jesus, S. John's more especial office ceased. He still continued, however, to present himself to his countrymen in the capacity of witness to Jesus. Two days after the remarkable scene recorded by S. John the Evangelist, John stood, and two of his disciples with him, when Jesus walked past. Then again he exclaimed, "Behold the Lamb of God!" Thereupon the two disciples, of whom one was S. Andrew, followed Christ.

From incidental notices in Scripture we learn that S. John and his disciples continued to baptize for some time after our Lord entered upon his ministry [S. John iii. 23; iv. 1; Acts xix. 3]. We gather also that S. John instructed his disciples in certain moral and religious duties, as fasting [S. Matt. ix. 14; S. Luke v. 33], and prayer [S. Luke xi. 1]. But shortly after he had given this testimony to the Messiah, John's public ministry was brought to a close [by his martyrdom at the hands of Herod Antipas] . . . His death is supposed to have occurred just before the third Passover, in the course of our Lord's ministry, A.D. 30.

The festival of the Nativity of S. John has been celebrated by the Church from a remote age. S. Augustine says in the fifth century: "This day of the Nativity is handed down to us, and is this day celebrated. We have received this by tradition from our forefathers, and we transmit it to our descendants to be celebrated with like devotion." He observes that the Church usually celebrates the festivals of saints on the days of their deaths, but that the feast of S. John the Baptist is excepted from this rule, because this saint was sanctified in his mother's womb.

A mystical signification may have attached to the position of this day in the kalendar. For in the months of June and December are the solstices, — with the first, the day's decrease, with the latter they increase. In connection with this the words of the Baptist, "He must increase, but I must decrease," [John iii. 30] acquire a new and fanciful significance. S. Augustine says: "At the Nativity of Christ the days increase in length, on the

of John they decrease. When the Saviour of the world is born, the days lengthen; but when the last prophet comes into the world, the days suffer curtailment."

The Fathers of the Council of Agde in the year 506 reckon this festival as one of the chief in the whole year; but it is not found in the kalendar of Bucherius, which is assigned to the middle of the fourth century, nor to the list of festivals in the Apostolic Constitutions. The first notice of it is in the Carthaginian Kalendar, and it was probably first observed in the North African Church, and thence introduced into the West. In the fifth century it was everywhere observed, as is evident from the sacramentaries of S. Leo and Gelasius and all martyrologies and kalendars.

In the ancient Carthaginian Kalendar, and in the old Gotho-Gallican Missal, the festival was without a vigil. But we find the vigil in the sacramentary of S. Leo, and in the Ambrosian Liturgy.

The festival was observed by the reciting of three Masses. Alcuin gives the following reasons — one was said on the vigil in honour of him as the forerunner, preparing the way of the Lord; the second was said on the morning in honour of his ministry as Baptist; the third later in the day in honour of his having been a Nazarite from his mother's womb. Another observance consisted in a procession to the fons. In the sacramentary of S. Leo is a "*missa ad fontem*."

The observance of the vigil was often associated with customs of pagan origin, some of which were condemned by ecclesiastical councils . . . S. Eligius in his pastoral allocutions forbids those whom he had converted in Gaul to celebrate S. John's eve with round dances and other pagan customs, and the fourth canon of the council of Leptines or Lestines, in 743, forbids the pagan custom of on that day making the need-fire by rubbing two sticks together. The usage of making Beltane fires, a heathen custom, has continued to the present day, and is observed on Midsummer eve nearly all through Europe, and is justified by the text, "He was a burning and shining light," words used by our Lord to qualify the Baptist. §



THE MASS AND MATERIALISM

A Homily by Sub-Deacon Bede (Raymond) Tripp

THIS may seem to be an odd connection to make, but many faithful and devout Christians reverently receive the bread and wine, but do not experience the Presence of God. Materialism is the problem — not the crass variety of owning many objects, but a more subtle form, which is in fact an unconscious mental habit about which none of us think very much if at all. This has been defined as “Among the mental afflictions ... the worst is a loss of all power to conceive of the reality of the spirit and the existence of the soul — That is materialism.” This may sound rather harsh, but this describes the very same attitude we now call “scientific.” Ever since the seventeenth century it has been assumed that matter is *inanimate*, which is to say soulless and lifeless and therefore incapable of carrying spirit — nothing can become the Body of Christ, because everything is devoid of life.

In this regard, people are more sinned against than sinning, for we all grow up in a culture absolutely permeated with so-called “scientific thought.” And it is very difficult in such an environment to go against the dominant style of thinking; we try our best, but often slip unawares back to the *norm*: matter is matter we assume, mere stuff, so it is no wonder the Mass does not work. We are unconsciously convinced that matter is nothing more than dead stuff, so how can this piece of bread be an exception? In other words, without thinking we transfer our so-called scientific view of the world into our religious life — and it has a deadening effect, because it is a very limited view of reality.

This was not always the case. In the psychological history of the West great changes in thinking about the world emerged in the 17th century and we have inherited them. People began to think of the world as a material machine operating by the laws of physics and

this view was reinforced by the achievements of technology. This change in thinking brought about great arguments between *con*-substantiation and *trans*-substantiation, as we all know. But these debates were actually brought about by the growing strength of the unconscious materialism of the so-called scientific revolution. Those people who lost or surrendered their ability to conceive of spirit and the soul became unconscious materialists, almost without knowing it. They made the mistake of believing that their own spiritual condition defined reality. They could not see spirit, so logically they concluded it was not there. They were naïve about the nature of their own minds. They wrongly concluded that the Mass was only “symbolic.”

It may seem like another odd connection, but the animal kingdom can teach us a lot here — many animals truly live in different worlds, because they can see, hear and smell much better than human beings. They can see and hear things that we say “are not there.” The unconscious materialist suffering from the worst of mental afflictions does the same thing. He can not conceive spirit, so he concludes it is not there.

An intellectual understanding of the origin of materialism will not automatically restore our ability to see spirit in matter; but it is a first step. And if with God’s help, we strive to recall that the unconscious materialism that permeates our thinking today is in fact an inherited historical attitude, and was not always the norm, we can take that step. Once we recognize the possibility, with prayer and practice the reality will follow. We can open our minds and thus our hearts to a “both and” world where everything in its own way testifies to God’s creation, and therefore where bread can be bread and more than bread. Then our conscious belief will not be undermined by our unconscious disbelief in the world as God’s living creation. Materialism is indeed the problem.

In sum, the inheritance of unconscious materialism, which we carry unwittingly with us to the Mass, can be elevated into conscious and joyous participation, and thus no longer interfere with our experience of the Presence.

Ancient Christians called the world by a Greek word, *dromenon*. Its meaning is “to draw” or “to carry,” and it survives today in the name of the single hump camel





Bishop Basil took lunch with some of the Church Women during his visit to St. Mark's in Lent. His Grace met thus with many of the faithful in addition to leading a Retreat and preaching.



Mildred Allison Payne (L) and Elena Diederich (above) are new arrivals in their families. John and Maryalice Western at a recent luncheon. Below, the 10 o'clock Easter Day Mass begins with Bill Banta on trumpet and everyone looking marvelous on a beautiful April Sunday.

ary (Rdr Clement) and Karin Price at dedication Concert for the Homer d Marjorie Price memorial Organ, Columba's Church, Lafayette, CO.



Below, the Lickteig family on Jo Herder's birthday. Many years! The Rogation Sunday Procession about to begin>>>



JUNE ANNO DOMINI 2004

ST. MARK'S CHURCH, DENVER, COLORADO

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
30 WHITSUNDAY / PENTECOST Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	31 Whit Monday Matins – 8:30 AM Requiem Mass for National Memorial Day – 9 AM	1 Whit Tuesday Matins – 7 AM Low Mass – 7:30 AM	2 Ember Wednesday	3 Thursday in Whitsun Week	4 Ember Friday	5 Ember Saturday Matins – 8:30 AM Latin Mass – 9 AM Catechism – 10 AM Evensong – 4 PM
6 TRINITY SUNDAY Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	7 Feria	8 Feria	9 S. Columba of Iona, Ab. Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	10 CORPUS CHRISTI Matins – 7 AM Low Mass – 7:30 AM	11 S. BARNABUS THE APOSTLE <i>Diocesan Parish Life Conference</i>	12 Within Octave Matins – 8:30 AM Latin Mass – 9 AM Evensong – 4 PM
13 TRINITY I Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	14 S. Basil the Great, BCD	15 Within Octave	16 Within Octave Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	17 Octave of Corpus Christi Matins – 7 AM Low Mass – 7:30 AM DU Evensong – 4 PM	18 SACRED HEART OF JESUS Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	19 Ss. Gervasius & Protasius, Mm. Matins – 8:30 AM Latin Mass – 9 AM Evensong – 4 PM
20 TRINITY II Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	21 Feria	22 S. Alban, Proto- Martyr of Britain	23 Vigil of S. John Baptist Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	24 NATIVITY OF S. JOHN BAPTIST Matins – 7 AM Low Mass – 7:30 AM DU Evensong – 4 PM	25 Within Octave of S. John Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	26 Ss. John & Paul, Mm. Latin Mass – 8:30 AM Matins – 9 AM OBLATES – 10 AM Evensong – 4 PM
27 TRINITY III Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	28 The Vigil of Ss. Peter & Paul	29 SS. PETER & PAUL, APOSTLES Matins – 7 AM Low Mass – 7:30 AM	30 Commemoration of S. Paul Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	1 THE PRECIOUS BLOOD Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	2 VISITATION OF S. MARY Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	3 S. Leo II, Pope of Rome Matins – 8:30 AM Latin Mass – 9 AM Catechism – 10 AM Evensong – 4 PM

Father John will be on retreat at a Benedictine monastery from Tuesday, 1 June to Friday, 4 June – and he will be with His Grace, Bishop Basil at the **Diocese of Wichita Parish Life Conference** in Austin, Texas, from Thursday, 10 June to Friday, 11 June. The Western Rite brethren will chant a beautiful Compline service on Corpus Christi, eve of St. Barnabus. In case of pastoral emergency, call Fr. Bundy at 303-499-0476.

Please note that a **Benedictine Oblates retreat** at Saint Mark's is planned for Saturday, 26 June (beginning with **Matins at 9 AM** and continuing with the **meeting at 10 AM**).

— the *dromedary* or animal that carries things. (The English “draw,” (pull) “drag,” and “drafts” are related words.) H. D. Thoreau, who liked to play with words, remarks that all animals are in fact “beasts of burden,” because they actually carry things for us. They are also beasts of burden because each creature carries a wealth of spiritual meaning for us, that is, if we question our silly conviction that the world is dead and allow ourselves to read this meaning.


The grand idea, of course, is not to limit the living Presence to our experience of the Mass on Sunday, but to refine our lives, so that we may approach Christ more than once a week.

As long as we are convinced that the world is made of dead matter and spiritless, the Mass is likely to remain only “symbolic.” §

WE ARE BOLD TO SAY

Another Homily

By Sub-Deacon Bede (Raymond) Tripp

 ACH Sunday during the Mass we recite “Our Father Who Art in Heaven.” We preface this with, “We are bold to say....” in recognition of the magnitude of its message. We all recognize the divine appeal and daring admonition to spiritual endeavor in this most remarkable prayer. This appeal, however, is ordinarily restricted to a personal level; we must adjust our lives to God’s will. This is correct — but there is more.

So, if possible, I wish to be even bolder and to point to a few of the larger than personal meanings the Lord’s Prayer contains. These larger meanings do not cancel the personal application; rather they expand or participate in the experience Creation itself — let me explain.

To begin, the expression, “Our Father who art in heaven” contains more meaning than we may suspect. The preposition in is crucial. It does not refer to God as a king in his castle, but here the preposition in carries another more subtle meaning. God is in heaven like fire is in wood and heat in fire. There is a peculiar identity, not merely a relationship. God and heaven are the same “condition” of being; we might in spatial language say they are the same “place.” This essential relationship is varied and expanded in the parallel phases that follow.

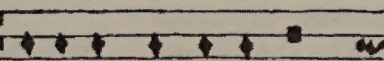
Next comes: “Hallowed be thy name.” Here there is another key word and it is “name.” Like the preposition in, The Lord’s name, also carries a deeper significance, and we must contemplate its meaning, for God’s name is more than a mere human name. Human names are only “tags,” as it were, to identify one person from another. They seldom reveal a person’s nature. God’s name, however, is also what it names. In one sense, God’s name is God. And when we ponder the meaning of this vital and eternal identity, we can begin to see that, as an expression of the Logos, God’s name comprises the world. In other words, in hallowing God’s name, we are hallowing his creation. The subsequent expressions, “Thy Kingdom come,” and “Thy will be done,” and “on earth as it is in heaven,” all confirm and expands the meaning of “hallowed be thy name.” For God’s name names creation and creation is his kingdom to be realized, and, of course, the act of doing this is his Divine Will. And we are urged to strive until “earth” and “heaven” have also become one condition of being or place, as we might say. In sum, the opening of the Lord’s Prayer urges personal spiritual growth, but it does so in an awesomely open context of Creation and God’s presence in the world. The spiri-

tual vistas are staggering — and humbling. They remind us indeed how “bold” we actually are when we say, “Our Father —.”

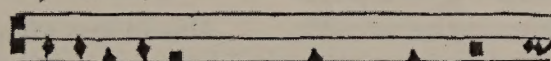
The statement reminds us of our status, “Give us our daily bread —”, for that is all we as human beings need. We are also reminded that in this grand endeavor to which we are invited, God is our guide and helper, who will lead and protect us.

We are advised specifically to forgive those, who trespass

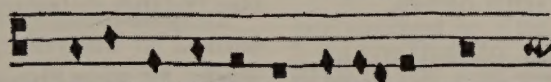
against us, so that our own trespasses as will be forgiven. And this sounds merely like “be kind to each other”— As in the case of the pivotal preposition in and the deeper nature of God’s name, here too the words, “Who trespass against us” also carry a more encompassing meaning. They refer to much more than personal affronts and insults. To be sure these are involved. But the smallest trespass has huge significance. The larger fact is that when we trespass against our fellows, we re in fact trespassing against God’s larger plan for the redemption of nature — as well as human nature. So, when each Sunday we say, “We are bold to say,” we should remember that our personal spiritual progress plays an important role in God’s redemption of the world. §



We father which arte in heauen,



halowed be thy name. Thy kyngdome come,



Thy wll be done in earth, as it is in heauen.

JUNE 29 – THE HOLY APOSTLES SS. PETER & PAUL

*A Mozarabic 'Illatio' (Eucharistic Preface)
from the ancient Spanish Church*

IT IS truly meet and right, O Almighty Father, that we render our deepest thanks unto thee for the multiplied glory of thine Apostles Peter and Paul, which thou hast by divers distribution of gifts largely bestowed upon them, of thine immense goodness. Thou hast made them to be disciples of thine only-begotten Son and teachers of the Gentiles.

On account of their preaching they are first in the heavenly kingdom, yet are they shut up in strait prisons. They receive power to absolve sins: yet are they enthralled in chains of iron. They give health; and they endure bitter anguish. They command demons; and they are scourged by men. They drive away death; and they themselves flee from the face of persecutors. They walk upon the waters: and sweat with toil. By their word are mountains removed; and by the labour of their own hands they earn their bread. They are appointed judges of angels; and they are put to the torture. With God they live; in the world they are in peril. Finally, Christ ministering unto them washes their feet; and by the hands of blasphemers are their faces buffeted with blows.

Scarce anything was wanting of sufferings unto their endurance; nor is anything now wanting to the crown of victory in their triumph. If we go over all that they suffered in their torments, they outstrip the martyrs. If we look into their miracles, we see that they did the same by Christ as Christ Himself did: if we consider their passion, we behold that they endured by mortal necessity that which He did by voluntary death; but they by His strength, He by His own. Proving the authority of their doctrine by their likeness to their Teacher, not by their equality with him.

Peter accomplished in due time that which he promised before his time. He laid down his life for Him whom he believed he would never deny. Since in the burning inpetuosity of his great love, he had not understood that the servant cannot give to the Lord that which his Lord hath not as yet given for the servant; so in like manner he re-



fused not, when the time came, to be crucified; but he presumed not to hang in the same position as his Lord. The One died upraised, the other placed downwards: the One thus declared his majesty ascending on high; the other thus showed his fragility that tends unto earth.

Nor in less affection doth Paul remember that which he said of himself: Christ is my life, and to die is my gain. Glad is he, beneath the stroke of the raging murderer, to offer unto Christ a neck tamed to the yoke; and for the true Head of the Body, to give the mortal head of his own body. Lo! these two soldiers of God, how they divide betwixt them the garment of the Lord's Passion; the one on the gibbet, the other beneath the sword; Peter in transfixion, Paul in blood-shedding.

These two, therefore, differ in the manner of their death, but not in the love shown forth in dying: the catholic Church exults in their teaching; all religion, in the celebration of their death; the Roman city, in their memory; each Christian soul, in their patronage. Now, all these things thou, O Lord, hast operated, thou who wast pointed out by the Prophets, art adored by the Angels, art manifested throughout the world, by the light of the Apostles. To whom meetly, all Angels and Archangels unceasingly cry out daily, saying: *Holy, Holy, Holy!* §

From The Liturgical Year by Dom Prosper Gueranger.

METROPOLITAN PHILIP ON THE ORDINATION OF WOMEN

From Fr. Patrick Henry Reardon of All Saints' Church, Chicago (a parish of the Antiochian Archdiocese) – *A number of folks, including some of our own parishioners, were distressed by a recent article in The Word, the official magazine of our Archdiocese, which article espoused the cause of women's ordination. One of our number thus distressed was Michele Hagerman, who took the sound course of making her distress known to our Metropolitan Archbishop. Michele received from Metropolitan Philip the following reply, which she agreed could be widely shared. It will appear in a coming edition of the parish bulletin of All Saints' Church here in Chicago. It is appended below. – PHR*

May 10, 2004

Dear Michele:

Christ is Risen! Indeed, He is Risen! I hope that you are having a most joyful Pascal season.

I am in receipt of your letter dated May 4, 2004, concerning the article about women's ordination published in the May issue of *The Word*. If the woman who authored that article was insidiously trying to advocate such a practice in the Orthodox Church, I assure you that she will not succeed. I have made my position very clear on this issue on many occasions. The ordination of women will never happen in the Orthodox Church.

In the early church, there seemed to be an Order for Deaconesses. Whether the deaconesses had any liturgical function is still debatable. In my studies, I found that the main function of the deaconesses was to assist bish-

ops baptizing adult women. In addition, they did perform certain social services, i.e., helping orphans, visiting the sick and feeding the hungry. Since we very seldom baptize adult Orthodox women today, I do not think that the Order of Deaconesses will serve any purpose. The Antiochian Women of the Archdiocese are teaching in our Sunday Schools, chanting in our choirs, raising funds for orphans, visiting the sick and feeding the poor, etc.

The two main sources of our theology are: (1) The Scripture and (2) Holy Tradition. Neither one of them mentions the ordination of women.

I understand your sensitivity to this issue, coming from an Episcopal background. What is happening in Protestant denominations is disgusting and scandalous. I wonder where this abomination will stop, if ever.

Michele, the Editor of *The Word* is the Very Reverend John Abdalah and I do not think that he an advocate of the ordination of women. Please know that I do not censor *The Word* Magazine. Nor do I agree with everything published in *The Word*. I suggest you write an article for *The Word* refuting what the author in the May issue said and I am sure *The Word* will be very happy to publish it.

Let me assure you, once again, that the Orthodox Church will never permit the ordination of women to the priesthood.

May the Eternal Light of the empty tomb always shine in your heart.

Yours in the Risen Lord,
Metropolitan PHILIP, Primate
Antiochian Orthodox Christian Archdiocese
of North America

RALPH Roe was a native Coloradoan, born in Denver to Ruth (Moorhead) Roe and Edward Alan Roe. Ralph's parents and grandparents were also native Coloradoans. His grandmother was born in Denver eleven days after statehood in August of 1876. Ralph attended Stevens Elementary School, Morey Junior High School and East Denver High School.



Ralph always had a love of music and sang in the boys' choir of St. Barnabas Episcopal Church, and later the adult choir. He was also in many musical programs throughout his school years, sang in the summer Denver Post Operas at Cheesman Park, and he was the Precentor and an active choir member of St. Mark's Parish of Denver for many years. He set the highest standard for purity of tone in Church Chant. He always praised the younger men who took up the Chant after him. Even after his retirement from the Choir he continued to help with the Psalm chants in the Church School - through his last Sunday in church.

As a boy, Ralph loved movies. This love led him to his longtime profession as a theater manager for Fox theaters. Among his many theaters in the Rocky Mountain region, those in Denver were the Aladdin (now gone), the Ogden, the Bluebird and the Paramount theaters.

On August 1, 1983, Ralph married Rosalyn E. Schoff Harris at St. Mark's Parish. In 1991, Ralph and Rosalyn became managers of retirement communities for Holiday Retirement, Inc., from which they retired in 1997.

Ralph is survived by his wife, Rosalyn Sophia, sisters Annette Allen of Berkeley, California; Roberta Blanc of Lakewood, and Virginia (John) Anderson of Aurora. His older brother, Gene Alan, pre-deceased him in February of this year. Ralph will be greatly missed by his many nieces and nephews, great nieces and nephews and his numerous siblings-in-law - as well the rest of us.

Memorial gifts may be made to:

The Saint Cecilia Choir Fund
St. Mark's Church
1405 South Vine Street
Denver, CO 80210

THE Bakers started attending St. Mark's Parish in 1990 at the urging of Laurie's parents, Chuck and Jane Voigt, who had previously left the Episcopal Church and became members of St. Mark's. Laurie's two children, Manda (Mandi), age 24 and Brett, 21, also are members of St. Mark's. Brett had served as an Acolyte at St. Mark's for many years before graduating high school in 2001. Upon graduation, Brett joined the Army Reserves and currently serves in an active-duty status, stationed at Ft. Carson in Colorado Springs, CO. He expects to be released to reserve status in late June and plans to attend college in the fall, with a major in Aerospace Engineering.



Mandi is a member of St. Mark's choir, serving also as a bell ringer and, on occasion, plays the clarinet. Mandi is a student at Metropolitan State College with plans to graduate in spring, 2005 with a double major in music (voice emphasis) and theatre. She sings in two college choirs and has played the clarinet in the school's wind ensemble. She has performed in several school shows, including most recently Pirates of Penzance, a Gilbert and Sullivan musical.

Laurie is employed by the City and County of Denver's Housing & Neighborhood Development agency, which provides funding for the development of low-income housing. She also recently obtained her real estate license. Laurie and Mandi serve on St. Mark's Altar Guild.

Thanks to everyone who brought and/or bought Cookies for our Troops. We sent over 60 dozen cookies to the First Armored Division in Iraq.

THE LION
1405 South Vine Street
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Address correction requested



The LION is not an official publication of any entity. Fr. John C. Connely Rector, St. Mark's Parish of Denver, Colorado. Matushka Deborah Connely is staff photographer and Bookstore manager. Sub-Deacon Benjamin Andersen, design.

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